

CHURCH MATTERS.

Religious Notices.

First Presbyterian Church.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 a. m. and 7:30 p. m.; Sunday school at 12 m.; Sunday school prayer meeting, Sabbath at 7 p. m.; Week day prayer meeting, Thursday at 7:45 p. m.

First Baptist Church.—Rev. Ezra D. Simon, Pastor. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12 m.; The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting on Thursday evenings. Young People's meeting Sabbath evening at 6:30 o'clock.

Methodist Episcopal Church.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 2:30 p. m.; Prayer-meeting, Thursday evenings at 7:45. Class-meetings, Tuesday and Friday evenings at 7:45 o'clock.

Westminster Presbyterian Church.—Fremont street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 a. m. and 7:30 p. m.; Sunday school, 12 m.; Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

Christ Church (Episcopal)—Liberty street.—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock; Second service, Sunday school at 9:15 a. m. for the summer.

From a Sermon

BY THE REV. DR. M. HATFIELD, IN THE FIRST M. E. CHURCH, CHICAGO, JULY 20, 1884.

There are a good many of the friends of temperance, tried and true, who regard this third party movement as ill-advised and far more likely to do harm than good. Do not confound this third party movement that has nominated a candidate for Governor of Illinois and proposed to nominate one for President of the United States, with voting for such members of the legislature as are the friends of temperance. There is no connection between the two things; one may be wise and necessary, the other uncalled for and injurious. Our concern this evening is specifically with this third party movement in Illinois, and I do not propose to complicate it with any other question. It is wise for us as good citizens and friends of temperance to support this movement by voting for a prohibition candidate for Governor? Let it be borne in mind that the friends who are engaged in this third party movement have no expectation of being able to elect their candidate. The most sanguine among them, so far as I am informed, do not dream of an event so utterly improbable. The avowed purpose of the movement is to punish one of the political parties of the State for its failure to respond to the demands of the friends of temperance. There is no doubt hope that the votes thrown away in this contest will be cast upon the waters to be found after many days. I do not affirm that the political party referred to has done its whole duty with regard to this temperance question. It has many sins to answer for, sins for which the best people in Illinois are justly disengaged. But the question that now demands consideration is this: Will the effort to advance the cause of temperance by punishing this or any other political party prove a success? There is unquestionably an element in unsanctified human nature that finds a kind of satisfaction in punishing somebody. But if wrath is to be visited upon some political party, why should the one that contains the great body of the friends of temperance be singled out for punishment? The party referred to is not perfect, but do we propose to act and associate only with people who are perfect? If so, we must needs go out of the world. In choosing our political associations, as in choosing our friends and our church relations, we must be content with the best we can find. As a reasonable man, you judge your friends at their best, make allowance for their faults, and extend to them the charity you desire for yourself. You do not expect to find them paragons of perfection.

In considering the question of duty in this connection, I remind you that up to the present time, the cause of the legal prohibition of the liquor traffic has not been advanced through distinct party organizations. Maine, Kansas and Iowa are the three Prohibition States to which we refer with the greatest satisfaction. In which of these was a third party found necessary? Some of you may have heard, as I did in Farwell Hall a year or two since, the earnest protest of the stalwart Prohibitionists of Iowa, against the organization of such a party in the State. A movement there, such as is being pushed in Illinois, would in all probability have postponed constitutional prohibition in Iowa for years. Should it now be forced or foisted, on that State, it would be likely to divide, and sooner or later, defeat the friends of temperance. Prohibition was secured in Iowa as it must be secured in every State where it comes to stay as a natural growth, a legitimate harvest, from seed saved through years of patient toil. If separate party organizations have not been necessary in the past, how does it appear that they are now called for? In the judgment of large numbers of intelligent and earnest friends of temperance, this new departure is, to say the least, a blunder. We have seen that there is no expectation in any quarter that the prohibition candidate for Governor will be elected. What, then, may we expect as a result of the votes that are cast for him? Well, any one of several results. If the vote is so small as not to affect the general result in the State, it will be pointed at as an evidence of the weakness of the cause of prohibition in Illinois. Our enemies will say, "After all your efforts this beggarly vote is the measure of your strength," and we shall be "the song of the dandists" in all of the grog-shops of the State.

Respectfully, J. M. BANCROFT.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10:30 a. m. Sunday school, 2 p. m. Prayer-meeting, Tuesday evening, 7:45 o'clock.

Reformed Church (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10:30 a. m. and 7:30 p. m.; Sunday school, 9 a. m. E. G. Day, Superintendent. Prayer-meeting, Wednesday evening.

Hope Chapel.—Sunday school every Sabbath at 3:30 p. m. John G. Brightton, Superintendent.

Silver Lake.—Sabbath school held every Sunday, in the hall, at 3 p. m. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversational meeting, Friday evening.

The Essex County Hunt.

The Essex County Hunt is actively engaged in making preparations for an early opening of the fall season, and a larger attendance than ever is expected at the Meets, as the sport is becoming more popular each year.

Last week the Hunt took possession of the new Club-House and Kennels, located near St. Cloud, formerly known as the "Small Stock Farm." The place has over thirty-five acres of land, with stables, houses, and other buildings. The stable is being fitted up with commodious box stalls, so that the members who are desirous of keeping their horses on the premises can do so. The limited accommodations of the old Kennel stables obliged many horses to be boarded out in the neighborhood. In the new stables there will be room for nearly twenty-five horses. The Club house is roomy and is finished in hard wood. It is being comfortably furnished for the entertainment of the members and their friends. The Hunt is fortunate in having their present location, as it is retired and especially adapted to their wants. There is ample room for any sport desired, including polo, pigeon shooting, etc., while for pasturing and training horses, it is unrivaled. A short steeple-chase course will be laid out for practicing and race purposes.

The Small Hand Pumps.

To the Citizen: The town of Wakefield, Mass., has fifty hand pumps scattered about the town and for their use in case of fire outside of the premises of the party who holds them, at the rate of one dollar for each service rendered to the extent of the first three to throw water on a fire. During the year 1883-4, there were nineteen fires, thirteen of which were put out or brought under control by the small pumps before the arrival of the large engines; three were put out by the large engines and three were not put out; the buildings were destroyed. The expenses incident to the small pumps were one-half of one percent of the expenses of the whole department for the year. Are such means as these worth recognition in this locality?

Respectfully, J. M. BANCROFT.

Thieves in a Refrigerator.

To the Citizen: Yes sir, we were robbed on Saturday last, before the great rain storm. The thief entered our cellar through the door left open for ventilation, and passing by the bins holding our wines, the presses holding our condensed soups, anemones, ortsolans and other necessities proceeded to the refrigerator and lifting the top saw nothing but the ice except hundred pounds of ice (in reality

about sixty), which they did not take, and then opening the front door captured every thing it contained in the way of eatables.

The house dog gave warning to the girls that something was wrong, and the fellow hurriedly across the fields. Now thinking the matter over I cannot but feel happy when I know how much worse it might have been. Suppose the garments not in use happened to be there, say my wife's diamond corsets and necklaces and shoe buckles, her machine and old French laces, a few of her sealskin coats and brocades and other traps. Suppose my several years old overcoat and last year's gums, and my patent receipt for making ice cream in two minutes without eggs or milk, or other of my valuable possessions, or our disused baby carriage had been in that refrigerator, I fear his action would have been the same.

Where are the custodians of the peace? Where are our constables that these things should happen in the face of daylight? Where are our protectors if such things may come to pass under a midday sun?

What can we expect if these prowlers under cover of darkness provided by we-cannot-afford-to-pay-the-main-gas company should in their depravity search our chicken coops and melon patches? It is simply deplorable, let us not think the horrid dream.

X. L. P.

BY THE REV. DR. M. HATFIELD, IN THE FIRST M. E. CHURCH, CHICAGO, JULY 20, 1884.

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There is unquestionably an element in unsanctified human nature that finds a kind of satisfaction in punishing somebody. But if wrath is to be visited upon some political party, why should the one that contains the great body of the friends of temperance be singled out for punishment?

It threatens to do harm not only in one, but in many ways. These among others:

—By causing divisions and heart alienations among the friends of temperance, rendering their cordial co-operation in the future difficult.

—By elevating to office a class of men who are the armed and implacable enemies of the temperance reform.

—The election of these men will prepare the way for, and no doubt secure such legislation as will be acceptable to the whisky party.

—If this view is correct, it must be years before the cause of temperance in Illinois recovers from the consequences of this blunder on the part of some of its friends.

These are some of the conclusions to which a careful consideration of this question has brought me:

1. This third party movement does not seem likely to promote the cause of temperance or prohibition.

2. It threatens to do harm not only in one, but in many ways. These among others:

—By causing divisions and heart alienations among the friends of temperance, rendering their cordial co-operation in the future difficult.

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Some of you may have heard, as I did in Farwell Hall a year or two since, the earnest protest of the stalwart Prohibitionists of Iowa, against the organization of such a party in the State. A movement there, such as is being pushed in Illinois, would in all probability have postponed constitutional prohibition in Iowa for years. Should it now be forced or foisted, on that State, it would be likely to divide, and sooner or later, defeat the friends of temperance. Prohibition was secured in Iowa as it must be secured in every State where it comes to stay as a natural growth, a legitimate harvest, from seed saved through years of patient toil.

If separate party organizations have not been necessary in the past, how does it appear that they are now called for?

In the judgment of large numbers of intelligent and earnest friends of temperance, this new departure is, to say the least, a blunder. We have seen that there is no expectation in any quarter that the prohibition candidate for Governor will be elected. What, then, may we expect as a result of the votes that are cast for him? Well, any one of several results. If the vote is so small as not to affect the general result in the State, it will be pointed at as an evidence of the weakness of the cause of prohibition in Illinois.

Our enemies will say, "After all your efforts this beggarly vote is the measure of your strength," and we shall be "the song of the dandists" in all of the grog-shops of the State.

Respectfully, J. M. BANCROFT.

Again, the defeat of the party in power means the supremacy of their political opponents in the State of Illinois for the next four years. And what does that augur for the cause of temperance? We are none of us prophets, but I hope are not stupidly blind. It is absurd to suppose that any law will be enacted by the party coming into power that is inimical to the saloon interests. The Peoria Convention pledged itself to firmly oppose the enactment of a prohibitory liquor law. If they act consistently with this pledge they will at the first opportunity defeat the "local option."

law that is now operating so benevolently in many parts of the State. It need not be added that the whisky men are chalking with satisfaction over the prospect of the early defeat of that law. In view of all the facts in the case, one is forced to the conclusion that the success of this party means the supremacy of the whisky interests in the legislation of Illinois.

Another thing is to be remembered in this connection. Political platforms are of little consequence. Parties are to be judged by their traditions, antecedents by the material of which they are composed, by the spirit that animates them, and the moral trend of the majority of their followers. Apply these common sense tests to the two great parties of our country and decide for yourself from which are the friends of temperance likely to receive countenance and support in their warfare against whisky and drunkenness?

It is asked: "Did not the independent voting of the Abolitionists lead to the overthrow of slavery?" I am glad to be able to answer that question. As an old Abolitionist I have some knowledge of this subject, and I have taken occasion within a few weeks to refresh my memory. At the time of the organization of the American Anti-Slavery Society, about fifty years ago, the conviction was general, I think, among Abolitionists, that they should vote as well as speak and pray against slavery. Some

asked: "Do you like living quite alone?" I

replied: "Oh! yes, I have long outlived all who belong to me. I am very old, I am ninety-three."

"And can you do all you require for yourself?"

"Yes! people tell me of the infirmities of old age, but as yet I know little of them. I can do all I need—I don't require much for my support, and that I gain by taking in washing, and my employers are very good to me, and do not hurry me. I am very well—no pain, no aches; my sight is quite good, and as you may perceive I am not at all deaf. I have many and great merceries still with all this, I shall be glad when my summons comes."

"Why should you be glad?" I asked. "You seem to have much to make life difficult."

The old woman's face was lighted up by a smile so bright and sweet, it seemed almost impossible to chase away the wrinkles as she answered, "Why should I be glad? Because I long to see him who all my life has cared for me, watch over me, and reward me."

"Then you love the Saviour who has done such great things for you, and therefore long to be with him. You will rejoice to see the city whose streets are gold, and the gates are pearl."

"Yes!" she replied, "but not because of the golden streets or gates of pearl. I have cared for smart things in this world, and I am very sure I shall not care for them in the Saviour's presence. My delight will be to sit in the very lowest place near to my Lord and my God."

I saw this dear old woman, was indeed ready for the home prepared for her. I soon again went to see her, and found her the same holy, cheerful happy person. She welcomed me with true Christian courtesy, and listened as I read God's word to her with rapt attention.

I had seen her well as usual, when, on going a few days after, I was surprised on knocking at her door, to hear a very feeble voice say: "Come in," and on entering her room I found the old woman in bed, "Alice," she said, "I think the summons have come, I find now what are the infirmities of age. On trying to rise this morning all power was gone, I cannot move—I am quite helpless, but I am very happy, the Saviour is so gently leading me. The woman in the next room, of whom I knew little, not hearing me move, came into see what was the matter, and has been so kind, and now you have come, I have all I want, but I cannot see you, my sight is becoming quite dim, but it is all right, and I am just waiting for my final call."

"You have perfect peace," I said, according to promise, "because your mind is stayed on Him."

"Yes," she replied, "it is just that. This morning there came to my mind the text: 'And he said: Let us make man.' Surely if the blessed Trinity took all that trouble to make me, they will indeed never let me go—I am safe, quite safe."

She dwelt with a kind of rapture on the prospect of soon being in the presence of her Lord; as she lay on her dying bed a picture of peace and trust.

Very soon her dearest wish was realized, and the spirit left its earthly tenement to enter that home prepared by the Saviour's love for His faithful children.

Going on her death into the next room to thank the neighbor who had shown her such prompt kindness, she said: "I need no thanks, I gained more than I gave." I never before saw such real faith in God and the Saviour as in that old woman. I saw indeed religion was a reality with her. I hope I may never forget the lesson I learned from that dying saint.

"My Father's house is high, Home of my soul! how near, At times, to faith's foreseen eye, Thy golden gates appear!"

"Ah! then my spirit faints, To reach the land I love, The bright inheritance of saints, Jerusalem above!"

—Sunday at Home.

An Aged Pilgrim.

"Who lives in that room?" I asked of a woman pointing to a door in a house in my district.

"A very old woman, and I do not think she would care to see you," was the reply. Some days after, being in the same house, I thought I would ask the old woman herself if she would like a visit from me. So I knocked at her door.

"Come in," said a sharp, clear voice.

I opened the door, and then saw before me a very old woman—she was tall and erect, with a clear blue eye, but her face was literally furrowed with wrinkles.

"I have called to see if you would like a visit from me sometimes when I come to this house," I said.

"Come in," said a sharp, clear voice.

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